/28 cont./

also hold for the relationships prevailing among the Karaya.

The village communities composed of such family units, each of which has a particular name, seem to be like gau communities (2). The agricultural land belongs to the whole

2. Post, Stud. z. Entw. d. Familienrechts /Essay on the Development of Family Law/, p. 83.

and is tilled in common. Hunting and fishing expeditions are also undertaken in common, and the yield in booty, field produce, etc. divided among the families. The chief supervises all of these communal activities and achievements. He is supported by the community; the property of all tribal members belongs to him (3). On the other hand, it is his duty to adopt

3. Couto Magelhães, Peterm. Mitth., 1876, p. 121.

orphaned children, particularly the sons of those slain in war. The personal qualities to which he owes his office today are less prowess in war /29/ than the skill, experience, and linguistic knowledge required to deal with the Whites. Thus, even prisoners of war adopted into the tribe who distinguish themselves at this can achieve the position.

The chief organizes the war and hunting expeditions; he determines the camp sites and the locations of plantings and, after the burning over of the strip of forest (roça) concerned, divides the agricultural land, which is marked off by posts, among the individual families.

His effectiveness in the administration of justice is important. In case of quarrels between men he acts as referee, while his wife decides those of the women. It is his duty to bring offenders to account, but he does not inflict the punishment, which, according to the Indian law of retaliation, is a matter for the injured party. Murder or bodily injury are therefore avenged by the relatives of the victim without further ado.

621 476 the Incas, and is met with to-day in Russia and elsewhere. The hunting and fishing is participated in by all the men at the same time, and the proceeds of the day's chase are lumped together, then divided proportionately to all the families of the village; and those who have had "no luck" share equally with those who have been successful. To-day, they all go hunting at the command of their chief; to-morrow, they fish in the same way; and the next day, they all work on the village plantation. But in every case, the combined results of their efforts are divided equally according to the mouths 622 to be filled. All the doings of the village are directed by the chief. He holds in trust all the property of the local horde, and is supported by the community. Consequently, it is his ●[597] duty to adopt all the orphans of the village, including the sons of warriors who fall in battle. It is not necessary, however, that he should excel in military skill. There are other qualifications that are considered more essential and of far more practical every-day value to one who would succeed as a chief. He must have sufficient experience, energy and diplomatic skill to enable him to deal harmoniously and successfully with civilized men. Therefore, a man who did not originally belong to the tribe but was adopted into it from some other, may become chief if he should excel in these particulars. He lays out all the work, plans the hunting and fishing expeditions, indicates the camping places and selects the ground to be planted. When the forest covering the land to be tilled has been cut down, allowed to dry and then burned, he stakes out the plot for each family composing the 626 village. He has also a very important duty to perform as a 627 sort of justice of the peace, and in enforcing the tribal laws. If two men quarrel, he adjusts the difference; while his wife adjusts differences between the women. He must also bring all culprits to justice, though he is not allowed to execute the sentence of the law. Custom demands that this shall be done by the wronged person. Murder and personal injury is avenged immediately, and without much ceremony, by the relatives of the victim. When the chief is informed of a rob-